Stanford University Library
HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Vol. XI No. 1

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MAY, 1914

TABLE OF CONTENTS

REV. C. SILVESTER HORNE 1

THE ROMANCE OF PREACHING 2
REV. C. SILVESTER HORNE, M. P.

THE REALM OF PERSONAL REALITY, . . 8
PROF. JOHN WRIGHT BUCKHAM, D. D.

MESSAGES FROM THE FACULTY 12

BOOK REVIEWS 22

EDITORS' NOTES 28

SCHOOL NOTES 30

ALUMNI NOTES 31

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

.11
14/15

80951
1914/15

GEORGE CHADWICK STOCK

Vocal Culture

STUDIO: Y. M. C. A. BUILDING

NEW HAVEN, CONN.

'Phone 3094

INDIVIDUAL INSTRUCTION ONLY

Why Choose Yale Divinity School?

1. It is non-sectarian—the student body last year was divided almost equally between Congregationalists, Methodists, Disciples, Baptists and Presbyterians.

2. It combines thorough, fearless, modern scholarship with spiritual earnestness and missionary zeal.

3. It is an organic part of Yale. It offers (not in some neighboring institution but within itself) all the facilities for graduate study which are found in a great university.

4. It confers upon its graduates a Yale degree, good for its face value in any part of the world.

5. It has the largest Missions Library in America and with its university courses in the languages, literatures and religions of other lands, together with competent instruction in the Science of Missions, offers unusual training for work in the foreign field.

6. The opportunity for a limited number of students to live in Lowell House, a social settlement in the crowded section of New Haven, and the intimate relation of the School to the work of the United Charities and other forms of philanthropic effort offer special advantages to students having in mind some form of social service.

Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.

SCRIBNER SPRING PUBLICATIONS

The Influence of the Bible on Civilisation

By Ernest Von Dobschutz, D.D., Professor of the New Testament in the University of Halle-Wittenberg.

12mo, cloth. $1.25 net. Postage additional.

This book is unique. It traces the history of the Bible through the centuries and notes the influences which it exerted upon civilisation. It is interesting to find that during the first three centuries every Christian who could afford to tried to own at least a copy of some single book in the New Testament, and that all members of the Church were urged to make themselves as familiar with the Bible as possible. This is in striking contrast to the later period when the reading of the Bible by laymen was prohibited. An unusually interesting chapter is "The Bible Trains Printers and Translators," which tells the story of the first printed Bibles. The book is fascinating and is full of information with which every Bible reader and every teacher of the Bible should be familiar. It is illustrated by 16 full-page half-tone reproductions of manuscripts and early Bibles.

The Religion of Israel

By Henry Preserved Smith, D.D.

8vo, cloth. $2.50 net. Postage additional.

Dr. Henry Preserved Smith is already well known as a Biblical scholar, through his commentary on the Books of Samuel and his volume on Old Testament history. In "The Religion of Israel" he traces the historical development of the religious beliefs and practices of the Hebrews. He shows especial skill in throwing the light of comparative religion on the problems which he investigates. No Hebrew words are used in the text, so as to make the book of the greatest value to a larger number of readers. It is scientific throughout and will on account of its historical method be a valuable contribution to the literature of the subject.

CHARLES SCRIBNER'S SONS
Fifth Avenue at 48th Street - - - New York

Please mention the Yale Divinity Quarterly when answering our advertisements.

Yale Divinity Quarterly

Vol. XI MAY, 1914 No. 1

REV. C. SILVESTER HORNE

Prof. Williston Walker

The School was profoundly shocked on Monday morning, May 4, by news of the sudden death from heart disease, on the previous Saturday evening, when nearing Toronto, of its Lyman Beecher lecturer, Rev. C. Silvester Horne. Mr. Horne had finished his lectures only three days before his decease, and when with us had seemed a picture of athletic vigor and energy. No recent visitor to the School has so quickly and completely won the affections of all connected with it, or has awakened greater admiration for the nobility of his message or the high spiritual elevation of his thought and life. Though with us less than a fortnight, Mr. Horne's sudden death seems to the whole School the loss of a dear and helpful friend. He had in very unusual measure the quality of spiritual magnetism.

Mr. Horne was born on April 15, 1865, and after student days in Glasgow and Oxford, became, in 1889, the minister of Kensington Chapel in London, where he speedily disclosed marked gifts as a preacher. His sympathy with the more struggling classes led him to exchange this pastorate, in 1893, for that of Whitefield's Church, Tottenham Court Road, in a much less favored district of the city. Here he labored with great success; and from this post he was gradually drawn into the field of politics. A radical Liberal in his political sympathies, he was esteemed one of the best stump speakers of his party. Its policies of home rule for Ireland, the supremacy of the Commons, the reduction of poverty, and the betterment of the lot of the less fortunate classes commanded his hearty support. In 1910, he was chosen to Parliament from Ipswich, and was a member of Parliament at the

time of his death. It was easy to see, however, that the Christian ministry was always first in his thoughts, and that he had entered political life as a call to an extension of that ministry rather than from any personal ambition.

Mr. Horne married in 1892, Miss Katherine Cozens-Hardy, a daughter of Sir Herbert Cozens-Hardy, the present "Master of the Rolls." Mrs. Horne accompanied her husband on his visit to New Haven. To her and to the seven children thus left fatherless the utmost sympathy of the School goes forth. On news of Mr. Horne's death a brief memorial service, in the place of the usual chapel worship, was conducted by Professors Bacon and Walker; and a telegram of sympathy was sent to Mrs. Horne, while a committee of the students was appointed to draft an appropriate expression of their sense of appreciation of Mr. Horne's services and sorrow at his loss.

THE ROMANCE OF PREACHING

(A synopsis of the Lyman Beecher lectures)

DELIVERED DURING APRIL BY THE REV. C. SILVESTER HORNE M. P.

I. THE SERVANT OF THE SPIRIT

The prophet is a permanent figure in the world not likely to be bowed out of modern civilization. Every voice that has inspiration in it is sure of a welcome. The prophet is the creation of no human society, but the messenger of God is a real master of society. This to-day is universally recognized. The dramatist, the journalist, the socialist agitator, the novelist, the statesman and the poet are all competitors of the pulpit. God's order of preaching friars is a wealthy society. Abraham Lincoln was as much a preacher of righteousness as Henry Ward Beecher and Thomas Carlyle as Mr. Spurgeon. The preacher is the real romantic figure in history. He believes that the government of

the world depends not on force, but on truth. He wins all the most enduring victories. God has so ordered things that every part of nature is endowed with preaching gifts. There are sermons in stones. The heavens declare the glory of God. Everywhere is the writing of a divine message. The universe itself is a great Bible. All this means that the prophet belongs to the divine order of things. So long as the supreme need of mankind is light, so long the preacher will find his place. Human history at its highest is made up of the great procession of the thinkers and preachers.

II. THE FIRST OF THE PROPHETS

The prophet of the Old Testament is a romantic figure, whose life is commissioned out of the supernatural for surprising and perilous errands. It is his business to bring the breath of reality into life. He believes intensely in the people and that the actual desert of unfaith can be transformed by his message into a veritable Eden. Very significant is the study of Moses, the first of the prophets. Moses was the instrument of popular liberty and social reconstruction. His education was in all of the classical lore of the Egyptians. A man is not more likely to be spiritual because he is ignorant. Democratic tasks such as that of Moses' need a finely trained intellect. The vital point is that no weight of learning injured his humanity and his capacity for indignation. His problem was to end an iron despotism and substitute a new order of freedom and injustice. Like so many prophets he fought against his destiny. The gospel of science is natural selection. The gospel of the Bible is supernatural election. Moses was prepared for his mission by a new revelation of God, one that had not been revealed to his fathers. It is a great thing for the prophet to learn that revelation is progressive and suited to the needs of each successive generation. Moses' code of law is the proof that the truly inspired soul is not content with anything short of a regenerate society.

III. THE APOSTOLIC AGE

The succession of the Hebrew prophets culminated in John the Baptist who exposed the hollowness of trusting in mere ancestral descent, preached vigorous equality, denounced graft, and spoke

out against military oppression and coercion. This prepared the way for the new gospel. The Apostolic age is the romance of history. It tells how the unarmed soldiers of the Cross broke the mailed might of Rome. Pentecost means the birth of the passion for preaching. They all spake with tongues and prophesied. The secret of the new enthusiasm lay in the preaching of two doctrines; immortality and equality.

First, immortality. The Christian preachers knew themselves as immortals. The resurrection of Christ meant everything to his church. They saw all humanity in the light of the revelation of immortality. Materialistic science would destroy the greatest mainspring of human progress.

Secondly, equality. This doctrine was profoundly subversive of the existing order of things. It offered equal privileges and conferred equal rights on the slave and the freeman. It taught that God thinks no more of a Constantine than of the humblest day laborer in his empire. The attitude of the early church made all persecutions ineffective against them. Dr. Harnack says, "They were a new people with unique standards of life." That was why the Christian Gospel swept over the world like a conflagration.

IV. THE ROYALTY OF THE PULPIT; ATHANASIUS AND CHRYSOSTOM

The Christian church has always been the nursing home of great orators. For oratory to be great it needs the inspiration of great ideals. The physical contrast between Chrysostom and Athanasius was not greater than the difference in their art. Chrysostom had all the externals of oratory which Athanasius lacked. Yet Athanasius enjoyed an unexcelled splendor of success. The one supreme quality for the orator is a soul of flame. The world wants to know not so much that our religion is reasonable as that it is real. There is great danger in substituting for the vocation of a prophet of truth, the amiability to please a congregation. The tremendous sayings of Christ must be faced. The preacher must be to some extent a controversialist. The first great controversy was as to the nature of God. The whole of the East was occupied with a theological controversy. Athanasius manifested great courage and tolerance. Gains of compromise are not so great as often supposed. Many controversies are

to be faced to-day not on the theological as much as on the practical social themes. Chrysostom's oratory suggests that the modern preacher has lost something of the splendor and romance of his calling. We need the color back into our preaching. The gospel needs to be preached as Robert Burns sang and Turner painted. Chrysostom was a great human preacher, a man of the Word and a man of the world. The combination will always be needed. Athanasius knew God better and Chrysostom knew men better. It is more difficult to follow Athanasius than Chrysostom. The world still waits for the men who know God.

V. THE RULERS OF PEOPLES; SAVONAROLA, CALVIN AND JOHN KNOX

There is a *timeless* and *timely* element in all true preaching. The presentation of a message must differ with the age in which it is delivered. Christianity's power is in this adaptation to changing needs and conditions. The three men of whom this lecture treats became the conscience of the countries where they labored.

First, Savonarola was driven to a monastery by the wickedness of the world, then driven forth again by the sense of the sin and shame of the church and state. His early preaching was a failure. His eventual triumph was a triumph of naturalism in the pulpit. His power lay in the realization of the magnitude of the struggle that awaited Florence. If the test of a great sermon is to make its hearers ready to fight and die for the faith, Savonarola is a supreme preacher. He was driven into politics by his sense that the old evil customs, laws and government must be transformed in the interest of the salvation of souls. His supreme achievement was to compel Florence for a while to demand the soverignty of Christ.

Second, Calvin. From Savonarola to Calvin is from rhetoric to logic. Calvin's "comparative neglect of dogma." Inspiration with him follows the law of adaptation. He created and inspired Geneva. The church must become the instrument of freedom and justice. Every preacher should have John Calvin's sense of destiny and feel the call not only to a church, but to a state. His clear, strong, lucid speech was admirably adapted to his work.

Thirdly, John Knox. Knox was the destined man for Scotland. He was driven into his work against his will, and was indifferent to personal suffering, but the supreme lesson of the life of Knox is to be found in his resistence to Mary, Queen of Scots. The Christian minister must yield neither to stern looks nor soft speech.

VI. FOUNDERS OF FREEDOM, JOHN ROBINSON AND OTHER PILGRIM FATHERS

The gospel is more than a great faith, it is a great adventure. There is no history that compares with the story of the enterprises of the evangel. Much that is best in America derives from the Pilgrim race. Pilgrim Fathers would have a new bottle for the new wine. Every commonwealth has its idealists of worship and citizenship. Preparatory study is necessary of the revival of preaching at the time of the Protestant Reformation in England. It was proved that to win the ear of the people you must talk their language. The translation of the Bible into vernacular and the preaching of Latimer is evidence of this. No timid stilted pulpiteer can capture the soul of the people. A change came over preaching when the Puritan led the way back from the artificial and scholastic to the natural and the human. Puritans were impatient of tricks and artifices of the demigod. This is proved out of John Robinson's writings. Yet Robinson was an accomplished scholar and preacher, with Catholic culture and wide sympathies. What John Robinson's preaching owed to his church illustrates the effect of a perfect co-operation between preacher and people. Subsequent history of the Pilgrim Fathers proves that spiritual ties cannot be broken. He had skill in making Scripture live in the memories of his people. We must believe that every Christian assembly may inspire some disinterested adventure. Final memory of John Robinson is of his prayer among his people as the Pilgrims embarked. Pilgrim ambitions are born in real intercourse between God and the human soul. Elder Brewster's example proves that spiritual leadership is not confined to the ordained minister.

VII. PASSION OF EVANGELISM; WESLEY AND WHITEFIELD

The problem of the preacher as evengelist. It is time all

Christian preachers equip themselves for evangelistic work. Christian history proves that defects in education are not qualities for evangelism. The work demands the best brains we possess. No training can be too thorough, no reading too wide. The experience of Paul is decisive on this point. Appeal to Francis Xavier and Henry Martyn proves the same point. Martyn, the greatest scholar of his time, realizes his life as a Christian missionary and evengelist. The effect of the new birth is a new spirit of brotherhood to all people without distinction. The evangelistic movement changed the face of England. Out of it the modern missionary movement was born. The evengelism of the eighteenth century had its source at Oxford. Its leaders were men of education, scholarship. Wesley's intellect was superior to Whitefield's and he proves the greater evengelist so far as permanent results are concerned. Whitefield equips himself for oratory for the sake of the poorest of the poor. National prosperity depends ultimately on the religious spirit of the workers. The result of the evengelical revival was great social and political changes in England. Three practical points by way of summary. 1. Necessity for popular preaching. Preaching must have the human touch and be penetrated with emotion. Men and women are still human beings and will never be educated out of their humanity. 2. Theological formulas matter little in evangelism. Whitefield and Wesley differed vehemently in theology, but their united faith saved England. 3. Evangelism recognizes the call of the masses or what explorers speak of as "the lure of the wild." The true campaigns of the churches should be directed to the lands beyond the frontiers.

VIII. THE ROMANCE OF MODERN PREACHING

The danger of historical studies is that one may come to believe that all the great things have been done. The opportunity of to-day is as great as any opportunity of the past. Preaching can never lose its place so long as the mystery and wonder of the human spirit remain. Man is mystically elect to strange conflicts. Preachers should learn all that lies behind the faces that confront them on Sunday. They live always in the conscious presence of supernatural mysteries. Man's uniqueness is in the wrestlings

that are not with flesh and blood. Amid all changes of thought and phrase the wonder of conversion remains. At any moment Saul may come to his crisis and Paul be born. There are many sorts of conversions. There are conversions when bad men become good and conversions when good men become better. Ministers who do not believe in spiritual crisis and conversions are the victims of a false view of time and do not understand how long a time may be lived in a few brief moments. The preacher is always living through the romance of the spring time. Again we are manifestly on the eve of new applications of Christ's teaching which will revive the interest of the peoples in Christianity. The abolition of poverty, the challenge to society, the new watch word of justice—all claim attention. The church of Christ to-day does not despair of calling into existence Christian civilization. Over this world of military camps there is being heard to-day that new insistent strain of the angels' song of peace and good will. This is the church's great campaign. The predictions of science are coming true. Are the predictions of the church alone to fail? The preacher's message includes the vital message of all other voices, nature, poetry, art, literature and life.

THE REALM OF PERSONAL REALITY

SYNOPSIS OF THE NATHANIEL W. TAYLOR LECTURES, DELIVERED DURING APRIL BY PROF. JOHN WRIGHT BUCKHAM D. D.

LECTURE I. THE ACHIEVING PERSON.

There are two elect words which, as representing very much that is vital in present-day thought, may serve as ushers to our theme. The first is in the realm of philosophy. It is the term "reality"—a word that embodies in itself one of the worthiest aims of our time. Trained in science and haunted by the disturbing memory of a great religious and philosophic past, conscious that it has not quite gotten hold of "that which is" and wanting it, if the

cost is not too great, ours is a generation that seeks, not so much a sign as *the thing signified.*

The second word is the potent word to-day in the realm of religious interpretation, "experience." It is not a new word in religious usage. Years ago our forebears talked of "experiencing religion." We have now reversed the order and are talking of "religious experience." The change is significant. For it means —does it not—for one thing, that we have come to regard religion, not as something by itself, to be experienced separately and exclusively, but rather as an essential and vital part of normal experience as a whole—the leaven, perchance, that leavens the whole lump.

Let these two concepts introduce us to a third which constitutes our main theme and which I propose to set before you as interpreting and fulfilling both of these, "personality." To show the intimate connection between personality and reality and between personality and experiece, to make clearer, if I may, that the realm of personal experience is the realm—not, to be sure, of all reality—but of the deepest and most significant reality, and to set forth this reality in something of its great content and meaning is the enterprise before us.

Our thought then, is to center upon personality—its meaning, nature and implications. The first lecture is devoted to a study of personality as we find it in ourselves, the second to the personality of Christ, the third to the Supreme Person, and the last to the immortal fellowship of persons.

In this initial lecture I would ask you to consider, in the first place, how completely Christianity is a religion of personality, how intimately, that is, its philosophy as well as its very life is bound up with the personal emphasis and personal values. Turning then, to the question why it is that the person has been thus focal and formative in Christianity, I shall endeavor to show that it is because in personality is found the center both of *truth* and of *worth*. To this conclusion I shall ask you to note the many signs that contemporary philosophy is approaching. This worth—potential, rather than actual though it is—is such as to call for the organizing of our entire thought and life to accord with personal values and ideals.

LECTURE II

THE IDEAL PERSON

In this second lecture I shall ask you to think of Christ in the light thrown upon him through the larger consciousness of the meaning of personality which has of late been coming to us.

In the first place, I would have you note the new strength that the conception of personality gives to our hold upon the historic Christ. Let us consider Him first, then, as a *historical* personality, with a very clear and arresting portraiture—more unmistakable and life-like, perhaps, than if we know more of the actual details that often obscure, quite as much as they reveal, character.

In the second place let us regard him as a vital personality, passing beyond his own time and age and still exercising so incomparable an influence as to involve his presence with us still. Here I shall venture with you a little way into the uncharted territory of the relation of the historical order to the eternal order.

Let us thus advance to the contemplation of this historic-eternal Christ as the *ideal* personality, in the sense that in him are all the essential qualities of perfect humanity. Viewed thus, all sincere efforts to *portray him*, and also to *interpret him* possess validity and value, as representing varied aspects of his all-inclusive divine-human personality.

Among these interpretations let me then point out that one which seems to me the best and most adequate, because it sets him forth, not only as the ideal, but as the *revealing* person. At the same time let us insist that the personality itself exceeds all interpretations and shines above them all as the central luminary of our faith.

LECTURE III

THE SUPREME PERSON

Many earnest and reverent minds have thought that some other conception than personality represents God more truly than this. These claims demand a hearing before we can rest content in theism. Not only so, but serious problems growing out of the relation of a personal God to the universe challenge our consideration. We can not hope to solve these great issues in a single hour, but we may at least face them.

Let us, then, first take due and fair account of the claim for the superiority of the *conception* of God as personal, by contrasting with it other challenging conceptions. Turning thence to our *need* of a personal God, we can not fail to recognize His indispensability for the maintenance of a moral universe and as our Helper in the realization of our own personality.

With the superiority of the conception, as such, re-affirmed, let us go on to examine the ground for holding that such a Person actually *exists*. Admitting the failure of the older theistic apologetic, we will seek a firmer basis for theism in *personal recognition* of God.

Finding the reality of such a Supreme Person assured in personal experience, we may then, without consternation, face two serious obstacles—first the disturbing fact that so many persons do not seem to find God a reality in their experience, and, second, the difficulty of reconciling the personality of God with the universe as we confront it. Here we must wrestle with the question how Pure Person, or Spirit, can be related to a material world.

Finally, when we have probed these problems as deep as we may, we will ask ourselves whether, after all, we can possibly reach any higher or completer solution than to re-affirm Jesus' conception of the Supreme Person and call Him "our Father."

Lecture IV

The Inseparable Fellowship

There are three convictions in human experience which involve the assurance of immortality—the sense of the inherent indestructible worth of the true Self, the consciousness of a personal relationship with God which cannot end, and the consciousness of a personal bond with others, too strong and deep-rooted ever to be completely broken.

I shall ask you to dwell with me a little upon each of these in turn and—in accordance with my conviction that much of the best of modern theology has come to us, not so much in learned treatises as in great poems—I shall ask you to note how nobly these truths are expressed in three great English poems of the nineteenth century, the first in Shelley's *"Prometheus Unbound"*, the second in Browning's *"Saul"* and the third in Tennyson's *"In Memoriam."*

After that, I shall ask you to compare the relative value of this assurance of immortality arising out of the nature of personality, with any possible confirmation of it that science may be able to discover, then to note a presage of immortality which perhaps has been too far overlooked, and finally, to enquire whether we have not, as a matter of fact, actual communion of a very real sort, with the discarnate, thus assuring us of the inseparable fellowship of all good persons.

MESSAGES FROM THE FACULTY

In his brief message *Professor Walker* called attention to the present tendency to emphasize the economic factors in the interpretation of History, and to minimize the influence of great men in its crucial epochs. He took as his text Professor Henry C. Vedder's recent "History of the Reformation in Germany." The speaker recognized the large degree of truth that exists in this view of history, and expressed the opinion that it would have greater vogue in the immediate future. For all that, he believed this emphasis to be one sided. It is a swing of the pendulum. The economic interpretation is one with which reckoning must be made; but its depreciation of the significance of the leaders in human progress he thought excessive. In conclusion he pointed out some of the bearings of this view of History on the great religious movements and on the significance of our Lord Himself, holding that it is inadequate as an explanation of all the facts.

Professor Tweedy chose as his theme one element in the cure for dullness, which he described as the preacher's unpardonable sin. After enumerating various causes for the disease, such as poverty of thought, commonplaceness, bad choice of themes, faulty plans, lack of touch with the people, bad delivery and similar shortcomings, he turned the thought especially to a consideration of the value and importance of an effective homilitic style. Without this the preacher cannot proclaim the gospel in its fulness and power and beauty, and is quite apt to cause needless misunderstandings, quarrels and even heresy trials before he brings an un-

fruitful ministry to a close. As for the people, their presence in church, their attention, the clarity with which they perceive the ideas, the joy and ease with which they receive them, and the power with which they hold and are held by them depend very largely upon a style which shall not merely clothe the thought but incarnate and vitalize the idea. The most common faults, such as an inadequate vocabulary, bad sentence formation, lack of beauty and of power, inability to narrate and describe, and unnatural "pulpiteering" were briefly commented upon, and the great panacea of hard, persistent, consecrated toil was urged upon all. In closing the speaker pointed out the power of the style of Jesus, who not only incarnated the Word of God but so clothed it in human speech that the world could not but listen and can never, never forget.

Dean Brown spoke on the significance of the sermon. The chief function of the minister is to create, nurture, and direct the Christian impulses of his congregation. Now in carrying out that function the sermon is his chief tool. While the minister cannot be indifferent to social and community needs, his primary duty must always be preaching. The messages which he brings to his people are central in his work. They make his calls not cold and perfunctory, but vital and helpful. When people see him in their homes, they remember the ideals and visions which he has brought before them. Since the sermon is so vital, the minister must use his time well. If he misuses it by preaching poor sermons, he wastes not only his own time, but he robs his congregation in the aggregate of many valuable hours. In order to preach well, the minister must have a high conception of his calling. If he feels no thrill when he faces his people with their varied needs and conditions, the place for him is not in the pulpit. The true minister must always feel the thrill and the pull that come from the sense of being engaged in a great, divine task.

Professor Bailey in his message to the Convention said: The criticism is often heard that social work is injurious to the race. In the state of nature defective and weaklings are eliminated. At present these classes reach maturity and frequently propagate. There is truth in this criticism but the trouble lies in the fact that all of our charitable work is not wisely done at present. If we are going to take the place of nature we must see to it that un-

desirables are not allowed to propagate. We must also do our best to assure to children a real childhood. In addition to this we must give attention to the environment. There is no reason why living and working conditions should not be made satisfactory. We must continue the campaign for the reduction of the death-rate and must endeavor to distribute the social surplus in such a way that a fair chance for a healthy and well-rounded life should be given to every normal individual. For the work of individual, moral regeneration the world owes much to the Christian ministry and it is essential if the influence of the church is to continue, that the minister should keep before his people the vision of their social responsibility.

Professor Beach in briefly reviewing the three years intervening between the present Convocation and that in which missionary progress was last reported upon this platform said that four words suggest the dominant elements in recent advance.

Brotherhood has always been emphasized in Christian missions, yet until very recently this has coëxisted with a paternal attitude toward missionary converts and the native churches of which they constituted the membership. The triennium has seen this attitude change into the new and happier relation of a real and helpful brotherliness. The most conspicuous illustration of it is seen in the large proportion of native delegates present in the Asiatic Conferences held by Dr. Mott last year in India, Malaysia, China, Korea and Japan—almost thirty-six per cent of the entire number. In China, where at the Centenary Conference of 1907 there were no delegates from the native Church except for a two hour session, the seven Conferences of 1912 contained 293 native delegates, or forty-three per cent of the entire attendance. And these men and women were treated as the equals of the missionary representatives—in a most brotherly and sisterly fashion.

Coöperation is a second note of the latest years. In Asiatic fields especially, and in South Africa to a less extent, missions no longer live unto themselves, but all aim to assist in a common endeavor to prove the fulfilment of Jesus' prayer "that they may be perfected into one; that the world may know that thou did'st send me, and lovedst them, even as thou lovedst me." In the great fields federation and union movements, coöperation and comity, are the order of the day and are proving most fruitful in practical results.

Science is a third word of present progress. It has resulted partly from a careful study of conditions at home and abroad by the annual meetings of Board Secretaries, but more especially from the carefully wrought out findings of great conferences on the various fields from South Africa to Japan. As voicing these discussions and decisions the International Review of Missions has played a most important part, standing as it does as the foremost organ of mission science of the day, though the Allegemeine Missions-Zeitschrift is still exceedingly strong on the scientific side. This science is happily conjoined with deep consecration and a heart devotion to the cause.

The final word indicates the latest forward step in missions, namely, statesmanship. One commanding figure concentrates in himself the genius of this movement, Dr. John R. Mott, who probably ranks as the greatest Protestant leader of the world. Around him rally a goodly number of elect souls and the movements which they represent. Missions is a word which no longer merely connotes the older and essential elements of the Christian religion; its scope has broadened until it aims to dominate the life and growing institutions of nascent and renaissant empires and republics. The entire globe is its potential throne; every branch of a divided Christendom is summoned to execute its salvatory commands; every humblest native Christian and the strongest leaders of the missionary hosts are called upon to look upon themselves as related to the entire republic or kingdom as essential factors in the ever widening Kingdom of God.

Assistant Professor Macintosh spoke of two books published in Germany during the past year, which have more than usual interest for the stystematic theologian, viz. the second volumne of Ernst Troeltsch's *"Gesammelte Schriften"* and the first volumne of George Wobbermin's *"Systematische Theologie."* In spite of the many suggestive and helpful features of these works, they retain the Kantian theory of knowledge, with its dualism of phenomenon and reality, to such an extent that they have to confess that their procedure is theoretically defective. Troeltsch admits the ultimately "gnostic-agnostic" character, from his point of view, of any religious world-view; religion makes the practically defensible claim to know a Reality which the critical philosophy must regard as unknowable. Wobbermin claims that to

avoid agnostisism, we must simply assume dogmatically that in some religion there is true metaphysical knowledge; all theology, from the point of view of the critical philosophy, necessarily involves a logical circle. It was suggested that the agnosticism of Troeltsch and the dogmatism of Wobbermin might be relieved by the adoption of a monistic theory of religious knowledge, such as we find in variant forms, in the recent publications of Professors Royce and Hocking.

Professor Bacon gave as his message an application of the often misapplied phrase of Jude 3, "the faith once for all delivered to the saints."

There is a proper sense in which the historic record of the Gospels is a finality. Not as a finished body of unalterable doctrine; but as a record of events, and the description of an ideal and a character, which are ultimate in religious significance.

The historic Jesus, in his teaching and in the permanent significance of his career, is a permanent asset in the history of religion which is indispensable to its highest form and can never be transcended.

1. The social ideal of Jesus, a kingdom of God in which His will is done on earth as in heaven is ultimate. It admits no improvement. It comprehends all, and remains the eternal goal of humanity.

2. His individual ideal, "Ye shall be sons and daughters of the Highest," is in equal degree ultimate, impossible to be transcended.

3. His personal leadership and command of human loyalty is a historic fact as unalterable, as incapable of being transcended as the ethical and religious ideals he has given to the world. Dimly as we discern the historic Jesus we know him as *representative* of these ideals and "faithful unto death." No man can ever be disappointed in the worthiness of this Leader. Nor can it be imagined that any other leader should ever arise to represent these ideals who should represent them more perfectly. Should any arise to represent them *as* perfectly, he would only be a *second* Jesus, a *follower* of the "Elder Brother."

Therefore the historic Jesus however dimly seen, remains an ultimate element of the highest human religion. "The faith once for all delivered to the saints" is not an unchangeable body of

doctrine, not a *fides veritatis,* so much as a *fides fidelitatis,* a historic *basis of loyalty* never to be forgotten or transcended.

Professor Porter took as his subject the conception of revelation in the New Testament which is of central interest both to the historian and to the preacher. The New Testament contains forms of all the current ideas of revelation represented in Judaism by the words Torah, Vision, Wisdom, Logos; revelation in sacred scripture, in apocalyptic transport, in nature and human experience, and in the mystical approach of the soul to God. But we must regard as characteristic of the New Testament, not its use of the Old Testament, nor its development of traditions and dogmas, nor its apocalypses, but rather Jesus' own revelation of God as Father, his experience of Sonship, and above all his joy in the evidence that common people could share with him this knowledge which had been hidden from the wise.

Jesus gloried in the fact that "babes" could now know God as Father and have the experience of sonship. It was not unnatural that his followers should glory in the fact that *he* knew the Father and was the Son, and that in their emphasis on the *fact* of revelation in him, they should neglect the *contents* of his revelation, the Fatherhood of God to be experienced by all men who become sons by the gift of his love and by their imitation of him in love and ministry to their fellowmen. Revelation tended to connect itself only with the doctrine of Christ, and not also with the doctrine of the Christian. But the contents of the revelation of Jesus are such that the fact of revelation in him cannot in the nature of the case be truly assented to as a matter of belief, but must also be experienced by each for himself. We must be sons in order even to know what his sonship was; we must be sons in order to know the Father. But though revelation in the sense of a living oneness of the soul with God early tended to give place to the outward acceptance of the dogma of the oneness of Jesus with God, yet Paul and John have not yet lost Jesus' own thought. High as is their doctrine of Christ, they keep the Christian at his side. Paul experienced all the current types of revelation, lower and higher; but what is most distinctive and Christian in him is his conviction that every Christian possesses a knowledge of God which the wisest have sought in vain; that every Christian shares Christ's knowledge of God, his mind of

love, his sense of sonship, his immortality and glory. Paul's Christian doctrine of revelation is a doctrine of the immediate communion of the soul with God, a knowing and a being known, because of Christ and like Christ. Paul knew that Christ's revelation was of such a sort that it cannot be received from him as truth unless it is experienced after him as fact. We can know the love of Christ, which is the love of God, only if his love to us becomes in us a love like his to men. The revelation is both given by God's grace and grasped by moral endeavor. John differs from Paul in important particulars, but like him still holds, what has been so often lost, the knowledge that the revelation of Jesus is of such content that it can be accepted only by being repeated in our experience. Even as did Christ, so must the Christian, keep the word of God, do his will, and so abide in him. A certain mysticism, a knowing for ourselves, must belong to our receiving and also to our imparting of the Christian revelation. Christ's uniqueness is of the sort—being uniqueness in love —that maintains itself by denying itself, by refusing to remain unique, and striving to make itself the possession of every man.

Professor Sneath's paper dealt with the interpretation of recent metaphysics in their bearing on the metaphysical basis of Theism. Although Positivism is primarily a theory of knowledge and scientific method, it nevertheless has a metaphysic. The metaphysics of Mach, Dühring and Harrison like the old Positivism is anti-Theistic in character. There is no personal God, nor finite spirit recognized in either idealistic or materialistic Positivism.

Another tendency in recent philosophy is Naturalism which is represented by such men as Feuerbach and Nietzsche. It is closely related to Positivism and like it is anti-Theistic. Feuerbach's crude epistemology confines knowledge to the world of senses. What metaphysical implications are involved in his philosophy favor Materialism. Nietzsche has really no complete metaphysical system. He is primarily concerned with a reconstruction of ethical values. His ethics are certainly opposed to the ethical foundations involved in a philosophy of Theism.

Materialism is a third tendency in recent philosophic thought. This is doubtless due to the influence of natural science. Of course, materialism represents the very antithesis of the metaphysical basis of Theism. In its crudest, as well as in its most re-

fined forms, it affirms the non-psychical basis of all reality. So far as life is concerned, Maleschott, Vogt and Haeckel endeavor to explain it on the basis of matter and its laws; and state of consciousness are at best merely higher modes of neural motion or mere functionings of the brain. With Vogt all knowledge is reducible to sense-experience which is merely a mode of brain-behavior. The brain itself belongs, of course, to the world of matter. With this Maleschott is in essential agreement although there is ambiguity in his conception of the larger problem of the ultimate nature of all reality. It is difficult to determine whether he regards it as matter or as possessing a double nature—material and psychical. However we interpret him his metaphysics are hostile to the Theistic conception of Reality. Büchner's arrogant and superficial materialism is of a similar character.

Closely related to Postivism, Naturalism and Materialism is the New Realism of Marvin, Perry, Montagu, Spaulding, Holt and Pitkin. Its theory of knowledge and its metaphysics (so far as it has one) are nothing more nor less than Materialism. Consciousness is a mere functioning of the bodily organism, or a peculiar relation between the bodily organism and extra-bodily object. Its ontology is incomplete, but if one may forecast what it will be on the basis of its conception of consciousness, it will be materialistic. The Theist will find cold comfort in the New Realism.

Over against these anti-Theistic tendencies there has been a somewhat prolific development of a different character in recent reflective thought—the metaphysics of which tend, for the most part, to confirm Theistic conceptions of reality. This is manifest in the different forms of Idealism that have appeared since Hegel. If we pass by the Pantheistic Idealisms of Schopenhauer and Von Hartman—which have no appreciable following—we meet at once with the Idealism of the Neo-Hegelians. Hegel's philosophy has been interpreted both idealistically and Pantheistically. Personally, I regard it as idealistic Pantheism. Theism, in all of its forms, however much it may emphasize the immanence of God, has always held to His transcendence also. It has always held to the distinct reality of the personality of both the Absolute and of man. Hegel lost sight of the Absolute's transcendence. Immanence is the only thing that concerns him.

Man for him, but a mode of the Absolute and comes to consciousness in the Absolute. This is Pantheism, and the logical implication of the Neo-Hegelians, such as the Cairds, Professor Watson, Mr. Bradley, Professor Royce and others. Absolute Idealism is Pantheism, in which the Theist must find cold comfort.

A more satisfactory Idealism is sometimes called Objective Idealism, which is Theistic in character. Among its representatives are Lotze, Bowne and Ladd.

According to it the only interpretation of the law of interaction that underlies all science is to conceive of the atoms that constitute so-called corporeal reality, not as distinct entities, but as discrete centers of force, which, ultimately conceived, are simply modes of a unitary Being's activity, to which we must ascribe personality, for such unity can only be found in self-conscious spirit.

Wundt's Idealism is of a slightly different character. He resolves all reality into Will and Idea. Metaphysics is incapable of giving us the full content or essential nature of the Absolute. Religion, however, does this by borrowing it from the moral ideal. God then, becomes the world-will and the world's development is the unfolding of His will.

Bergson represents another form of idealism. His philosophy is dominantly epistemological; but he also gives a conception of reality. Matter is a low form of conscious life. It is momentary conscious being. His doctrine of creative evolution, in which he opposes brute matter to progressing life, would seem to imply dualism, but, in his work on Matter and Memory, there is an approximate Leibnitzianism. Matter is conceived of as mental images. The material universe is conceived of as "a kind of consciousness." Although not explicitly expressed, there is in Bergson a latent Theism.

In Eucken, there is another case of Idealism, though his metaphysical system is not complete. His religious Idealism favors objective or Theistic Idealism in its metaphysical implications. The material world is regarded as so dependent as to seem to lose its reality as material. The independence of mind is a cardinal doctrine with him. It is immanent in all things and is self-directing. Eucken's philosophy is Theistic.

A summary review of tendencies in recent philosophy would be incomplete without calling attention to Pragmatism. There is nothing fundamental in this movement, either in its epistemology or its metaphysics that is hostile to Theism. This is true, even of James' Pluralism. It favors Idealism and according to James' own confession, "On pragmatistic principles, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. Now whatever its residual difficulties may be, experience shows that it certainly does work, and that the problem is to build it out and determine it so that it will combine satisfactorily with all the other working truths."

It is thus seen that despite the Positivistic, Naturalistic, and Materialistic tendencies noted, the dominant trend of philosophy is Idealistic, and except in the case of Absolute Idealism, the tendency is toward Idealistic Theism. This is all the more remarkable because of the widespread interest in physical science. Philosophical Materialism has usually flourished when the natural sciences have seriously engaged the human mind. But despite this fact, its history is a poverty-stricken one. It records few great systems, the greatest being those of Democritus, Epicurus and Lucretius. This poverty of its history is due to the poverty of its cause. It seems a hopeless task to try to explain mental processes on the basis of brain processes. Much more probable does it seem that so-called material being is, in the final analysis, psychical in its character. Hence the rich development of idealism which the history of philosophic thought reveals. So that the Theist need have very little anxiety for his faith so far as Materialism and its allied forces of Positivism and Naturalism, are concerned. But his real concern relates to Pantheistic idealism. Here is a much more formidable foe. That desire for unity—not only qualitative but numerical unity—which is so dear to both the scientific and philosophic mind, finds much satisfaction in both a qualitative and numerical monism of the Idealistic type. Pantheistic Idealism is hard to refute speculatively. The problem of the ultimate relation of the finite to the Absolute is the most difficult problem of Philosophy, and we may have to say with Lotze, that it is unsolvable. But Theistic Idealism is more consistent with the facts than is Pantheistic Idealism, for it has regard for the most real of all facts, which are the moral. Pan-

theism cancels personality and thus really ignores the claims of the moral consciousness to recognition in any final solution of the relation of the finite to the Absolute. The moral consciousness of man forever bars us from identifying the finite spirit with the Absolute Spirit. But the mystery of mysteries is, how can we live and move and have our being in God, and yet be something other than God?

BOOK REVIEWS

Ethics and Modern Thought. By Rudolf Eucken. G. P. Putnam's Sons, New York, 1913. Pp. 127.

This little volume is made up of six lectures delivered at New York University in 1913. It is quite popular in style, and would be a good book with which to establish a first acquaintance with Eucken. The drift of the discussion may be gathered from such sentences as these: "Morality, once an undoubted possession of mankind, has come to be a difficult problem." "The weakening of religious conviction and practice is unfavorable to morality." "If we maintain a high conception of the moral task and an impartial conception of the actual condition of human life, there remains but one dilemma: either complete hopelessness and inner collapse of life, or the acquisition of further cohesions, such as that offered by alliance with religion."

D. C. MACINTOSH.

Knowledge and Life. By Rudolf Eucken. (Crown Theological Library). G. P. Putnam's Sons, New York, 1914. Pp. xvi+307.

Our modern prophet-philosopher here reminds us that while our knowledge *about* things has vastly increased, this has chiefly served to entangle us in new perplexities concerning ultimate problems. Genuine and permanently satisfying knowledge can be obtained, he assures us, only through that deeper intuitive insight which is the accompaniment of a deepening of the spiritual

life. Only thus can we pass from particular truths to that which our souls hunger and thirst for—Truth. Philosophy and life must progress together; for, while it is the main task of philosophy to transform life, it is within the capacity of a deepened spiritual life alone to evolve a sound philosophy.

D. C. Macintosh.

Religion and Life. By Rudolf Eucken. G. P. Putnam's Sons, New York, 1912. Pp. vi+46.

This lecture, delivered in June, 1911, in London and Oxford, summarizes the main positions taken in Eucken's great work, "The Truth of Religion," and might well be read as an introduction to that work.

D. C. Macintosh.

The Problem of Christianity. By Josiah Royce. The MacMillan Company, New York, 1913. Two vols. Pp. xlvi+425, vi+442. $3.50.

These Lowell and Hibbert Lectures undertake to interpret and defend Christianity as the religion of loyalty, the doctrine of the salvation of the otherwise hopelessly lost individual through devotion to the life of the Beloved Universal Community. One can readily forgive an author many points of difference from one's own views, if only he finds in that author some vital and permanently fruitful thought. And so in the present instance, even among those to whom Professor Royce's philosophical Absolutism does not appeal, there will be many to thank him for his interpretation of the loyal and intelligent community-spirit in terms of the Christian thought of the Holy Spirit.

It would be a serious mistake, however, to suppose that this is an *adequate* statement of the essence of Christianity. Royce's doctrine at this point might very properly be regarded as an important special application of the great intuition upon which Professor Eucken perennially insists, the doctrine of an Absolute Spiritual Life working in and through the aspiring human soul. Eucken's thought in turn is the result of an interpretation of the spiritual life of man under the guiding influence of the clue which

comes from the Christian experience of spiritual uplift through an ethical religious dependence. Loyalty to the "Beloved Community" is essentially Christian, but there are other things that need to be noted before one can claim to have included in his thought the whole content of essential Christianity.

Moreover, when this religion of loyalty is interpreted in the light of the Roycean absolutism, there is occasion for further criticism. One suspects that the chief reason for the interpretation of the loyal social spirit as "holy" or "divine," is that it is regarded by the author as having its full and final meaning in the eternally complete and all-inclusive Absolute Experience. But then, with respect to this religion whose God is the one and only Self, the all-inclusive Being, which is not real at any point of time, and which cannot be rationally expected, therefore, to do anything in response to man's religious attitude that is not going to be done anyway—or, more accurately, that is not already included in reality from the super-temporal point of view—may it not very properly be asked whether it is really Christian at bottom at all. One suspects that there were more reasons than are made to appear on the surface why, when Professor Royce undertook to deal specifically with *Christianity*, he should have kept his absolutistic metaphysics so studiously in the background.

But in spite of all this and more that might be said by way of criticism, the lectures are eminently deserving of a wide reading. Many will find in the social interpretation of the Atonement, one-sided as it is, ample recompense for the purchase of the volumes.

D. C. MACINTOSH.

The Philosophy of Religion. (International Theological Library.) By George Galloway, D.Phil., D.D. Charles Scribner's Sons, New York, 1914. Pp. xii+602.

Dr. Galloway's book will be favorably received in ministerial circles by that wide circle of readers who are on speaking terms with philosophy and who have long been looking for a readable, fairly comprehensive and up-to-date, and withal moderate and well-balanced discussion of the many perplexing problems which are the concern of the philosophy of religion. It is not so brilliant a piece of work as Hoeffding's great book, and it has little to offer that is really new—nor is that little of very remarkable value—and yet it will probably be found more useful and gen-

erally satisfactory as an introductory text-book in the philosophy of religion for theological classes than any other as yet available in the English language.

Perhaps the most outstanding defect of the book, though many readers will hardly recognize it as such, is the dualism of its theory of knowledge. The general philosophical position is closely similar to that of Lotze, although there is the interesting variation that instead of what appears to be interaction being really action within the "World-Ground," it is action which takes place in a medium created by the World-Ground and dependent upon it, like the finite centers of experience themselves. As in Lotze's system, however, what purports to be knowledge of independent reality is made to depend upon the necessity of choosing analogies drawn from personal consciousness, as the only escape from an almost entire agnosticism.

But it is in the religious epistemology that the dualism is most in evidence. The religious Object is forever *beyond* the immediately given. Such religious knowledge as is available is found by combining what the religious consciousness postulates as humanly necessary with the metaphysical theory suggested by the personal analogies referred to above. Factual experience leads back to a transcendent Being, which we are led to define as Will, and value-experience to a transcendent Good, which must be thought of in personal terms. "In the conception of a Supreme Person the two ideas are brought into a living and harmonious unity."

But if all we can say is that we have to choose between being theists on the one hand or agnostics on the other, have we really overcome agnosticism and the danger of pessimism? Dr. Galloway has done as well as could reasonably be expected, in view of the dualistic handicap with which he begins; but there is surely a more excellent way. No philosophy of religion can be permanently satisfactory until it has found a way of vindicating the common religious notion of revelation, the immediate and recognizable presence of the divine within human experience.

D. C. Macintosh.

The Gates of Dawn. By W. L. Watkinson, D.D. Fleming H. Revell Company, New York. Pp. 387.

In this volume Dr. Watkinson has put his rare insight into the devotional power of the Scriptures at the disposal of us all for daily family prayers. A page is devoted to each day of the year. A short scripture reading is suggested, a verse of scripture given as the "Thought for the Day" and two or three paragraphs from the author's pen for meditation complete the page. At the close of the volume are appended twenty pages by Lachlan Maclean Watt. Although injected into a field already well supplied with books, this volume has features that strongly recommend it.

F. C. S.

Judges. By Edward L. Curtis, Ph.D., D.D. The Macmillan Company. Pp. xi and 201. A volume in the series "The Bible for Home and School." Edited by Dean Shailer Mathews.

Those who are familiar with the spiritual warmth that marked all of the late Professor Curtis' critical discussions in his classroom will find this little volume a welcome addition to their shelves. While it stands frankly and firmly upon the basis of modern scholarship it glows with a reverent warmth of one who sees in the Scripture record the inspired effort of God's people to record their faith in him. The critical notes are shot through with homiletic suggestions characteristic of the author which give the volume added value.

As the volume was uncompleted at the time of Professor Curtis' death, Dr. A. A. Madsen has edited the entire manuscript and written the comment upon chapters 19 to 21 inclusive as well as adding the Bibliography.

F. C. S.

The Teaching of Christ. By G. Campbell Morgan, D.D. Flem-H. Revell & Company, New York. Pp. 333.

Another book from the pen of a man who has already given Bible students thirteen expository volumes. This study is a purely doctrinal and minutely exegetical study of what its sub-title calls "The Claim of Christ as to the Value of His Teaching." The

matter is distributed under three heads: The Teaching of Christ Concerning Personalities; The Teaching of Christ Concerning Sin and Salvation; and The Teaching of Christ Concerning the Kingdom of God. The treatment is rather heavy for consecutive reading but with the assistance of a well arranged index will prove valuable as a reference book for those who desire to approach the Bible from Dr. Morgan's angle.

F. C. S.

Studies in the Apocalypse; being lectures delivered before the University of London by R. H. Charles, D.Litt., D.D. Edinburgh: T. & T. Clark, 1913. Pp. vi+199, Sen. 80.

As the title implies we have here no complete treatment; only a classification of the schools of interpretation of Revelation, a discussion (Ch. III) of its "Hebraic Style" and a fuller analysis of Rev. vii-ix. The somewhat casual nature of the subjects and the lack of proportion are compensated by the eminent qualifications of the lecturer, an acknowledged master in the field of apocalyptic literature, Jewish and Christian.

B. W. Bacon.

Jesus and the Future; an Investigation into the Eschatological Teaching attributed to our Lord in the Gospels, together with an Estimate of the Significance and Practical Value thereof for our own Time, by E. W. Winstanley, D.D. Edinburgh: T. & T. Clark, 1913. Pp. viii+415, Sen. 80.

This is an excellent treatment of a very timely subject. Dr. Winstanley brings to it the scholarly equipment and the judicial poise so critical an issue demands. His judgment regarding the credibility of sources is marked by notable conservatism, but without hesitation in the application of critical methods where clear evidence exists. The reader's sympathy will be readily won by Dr. Winstanley's combination of thoroughness in systematic survey of the data with sobriety in inference, and will be the more ready to accept his conclusions regarding modifications in the doctrine of the Kingdom of God, The Son of Man, Resurrection and Life, and Judgment and its Issues, from the time of Jesus to that of the fourth evangelist.

B. W. Bacon.

Yale Divinity Quarterly

J. FRANKLIN CANDY, '15, Editor-in-Chief
RODNEY L. McQUARY, '16, Associate Editor
RAY A. EUSDEN, '15, Assistant Editor
ERNEST W. CORN, '15, Assistant Editor

PROFESSOR WILLISTON WALKER, PhD., Faculty Adviser
FREDERICK LYNCH, '97, Alumni Adviser

JOHN F. HALL, '15, Business Manager
HOWARD BENEDICT, '16, Assistant Business Manager

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE,
Otherwise, 75 cents a year. **Single copies, 20 cents.**

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address *all* communications to the Yale Divinity Quarterly, BOX 917, YALE STATION, NEW HAVEN, CONN.

The Lyman Beecher Lectureship is one of honorable traditions; but it has never been more adequately filled than by Rev. C. Silvester Horne of London. A modern prophet, of inspiring enthusiasm, his theme, "The Romance of Preaching," was treated in masterly fashion. All who heard the lectures, which were followed with increasing interest to the last, must have carried away from them a deeper sense of the dignity and significance of the high calling of a preacher of the Gospel. They were profoundly stimulating, and were evidently a message from the experience of the speaker. Mr. Horne also won the eager interest of his hearers by his exposition of the British political situation—a theme lying outside his lectureship, but which he discussed in answer to repeated requests. His own position as a member of Parliament and a leader in the Liberal party, gave to his words an added weight.

One of the most significant sessions of the Convocation was held in Marquand Chapel on Monday evening, April 20th, in the interest of the Yale University School of Religion. For some time plans have been developing to enlarge the scope of the courses offered by the Divinity School in order to more adequately meet present-day needs for specialists

in every field of religious work. The purpose is to establish here at Yale, articulated with the other departments of a great University, a School of Religion universal in its equipment. Yale is the logical place for the development of such a School of Religion.

The steps taken to provide training in Social Service with its vast claims and opportunities were presented by Professor Bailey.

Largely through the efforts of Mr. Frederick L. Hoffman a gift of the library of the Prudential Insurance Company has been made to the School of Religion. This library, numbering approximately 10,000 volumes, consists of a collection of official reports upon the subjects of charity and poor relief, and will be a valuable addition to an already splendid equipment.

Then followed papers by Professors E. Hershey Sneath and Henry Burt Wright outlining the proposed extensions to be made in the Department of Religious Education. This Department has enjoyed a gratifying growth since its beginning five years ago. At that time one small class enrolled in a two-hour course in the fundamental theory of religious education constituted the Department. Contrast with this the fact that next year four definitely organized curricula comprehending fifty courses will be offered. "Three of these curricula will lead to the B.D. degree. These curricula will engage the services of two permanent professors of the immediate Department, as well as a portion of the time and services of the entire faculty of the School of Religion and of the members of the University Departments of Philosophy and Pedagogy. Each one of these four curricula is designed to prepare men for a specific kind of religious educational work. The first aims to qualify men to teach Biblical Literature and Christian Ethics in colleges and preparatory schools. The second is designed to train college graduates for college, city, and industrial Y. M. C. A. secretaryships. The third aims to prepare men for the work of Directors of Religious Education, and also to train those who expect to enter the ministry in the best methods of organizing and training the educational forces of their parishes. The fourth is designed to qualify college graduates for intelligent systematic Christian work in co-operation with the churches, Y. M. C. A. organizations, Social Settlement work, and other forms of Christian social service."

A new professorship has been established in the Department which will be known as the Stephen M. Clement Chair of Christian Methods. The position will be filled by Professor Henry Burt Wright, who will enter upon his duties September, 1914.

An enthusiastic message of hope from Anson Phelps Stokes, Secretary of the University, concerning the bright outlook of the School of Religion, concluded the session.

SCHOOL NOTES

At the election of officers for the Student Volunteer Band held on March 24th, Mr. Fred Lee was elected president, and Mr. Arthur E. St.Clair, secretary, for next year.

During the last few months the School has been honored by visits from Rev. Mr. Gulick of Japan, Professor von Dobschütz of the University of Halle, and Rev. John Douglass Adams, Professor-elect of Hartford Theological Seminary, all of whom addressed us at our chapel services.

On the evening of April 27th, the Theological Club was addressed by Professor Starbuck of the University of Iowa upon the subject, "God and Matter."

At the time of publication of THE QUARTERLY, the baseball spirit of the School was at high tide. The team had won victories from the Law School and from Hartford Seminary, and was looking forward to repeating the dose of defeat administered to Union last year.

The Lyman Beecher lecturer for 1915 will be the Hon. George Warton Pepper, a prominent attorney of Philadelphia. He will speak on the general theme of the ministry of the pew. The Nathaniel W. Taylor lecturer will be Professor George Foote Moore of Harvard University.

The prize scholarships for the first semester of the present year were awarded as follows:

Fogg Scholarships, Class of 1914—Henry Augustus Arnold, B.A. Beloit College 1909; David Dunn, B.A. Franklin and Marshall College 1911, M.A. Yale University, 1913; Andrew Leitch, B.A. Butler College, 1911.

Class of 1915—Clarence Reidenbach, B.A. Butler College 1912.

Class of 1916—Rodney L. McQuary, B.A. Cotner University 1913.

Allis Scholarships, Class of 1914—Marvin Rudolph Brandt, B.A. Beloit College 1910.

Class of 1915—Ray Anderson Eusden, B.A. Grinnell College 1912; John Fuller Hall, B.A. Doane College 1909.

Class of 1916—Shosaku Oshima, B.A. Leland Stanford Jr. University 1913; Albert Louis Scales, B.A. Southwestern University 1899.

The Hooker-Dwight Fellowship, which is given in alternate years to a member of the graduating class and which permits of two years' study abroad, has been awarded to David Dunn of the class of 1914. While Mr. Dunn has not yet made his plans in detail, he will probably spend the major portion of his time in Germany at the universities of Marburg, Heidelburg and Berlin, though he may spend a semster in Scotland.

Two members of the present Senior Class—Mr. V. W. Cooke and Mr. L. S. Nightwine—together with Mr. Baker of last year's class, will sail for Europe on the twelfth of June. They are planning to tour England and the continent in an automobile.

During the last week of April and the first two weeks in May, Dean Brown visited a large number of the leading colleges and universities of the middle west in the interest of the Yale School of Religion.

ALUMNI NOTES

Ex-1842—Rev. E. G. Renouf died in Keene, N. H., November 1, 1913.

1877—Rev. F. T. Lee resigned from Washburn College, Topeka, Kansas, to take up an extension professorship at Atlanta Theological Seminary, Atlanta, Ga.

1881—Rev. Benjamin C. Pilsbury died at Guilford, Conn., January 18, 1914.

1885—Rev. W. H. Medlar goes from Minneapolis, Minn., to Glenolden, Pa.

1892—Rev. William H. Manss has been elected vice-president and general manager of the Southern Settlement and Development Organization, at Baltimore, Md.

1899—Rev. M. W. Baker has accepted a call from Atchison, Kan., to Russell, Kan.

1904—Members of the class had a re-union during the convocation week. Among those present were Rev. R. E. Brown of Waterbury; Rev. Ernest G. Guthrie of Burlington, Vt., and Rev. Rodney W. Roundy of Keene, N. H., Rev. R. E. Brown presided at the annual meeting of the alumni, and on the evening of the alumni lecture, Revs. Roundy and Guthrie presided at two of the devotional sessions.

1906—The alumni lecture this year was given by President M. L. Burton of Smith College, who spoke on the theme, "The Place of Religion in Modern Life." THE QUARTERLY had expected to publish a synopsis of the lecture—but owing to the pressure of duties, President Burton was unable to provide us with a summary in time for publication.

1908—Rev. D. Webster Kurtz, D.D., pastor of the First Chuhch of the Brethren of Philadelphia, Pa., has recently been called to the presidency of McPherson College, McPherson, Kan. Dr. Kurtz will enter upon this new field of labor at the close of the present college year.

1909—The class is planning a re-union during Commencement week.

1910—Rev. H. Maxwell Hall has recently accepted a call to the pastorate of the First Christian Church in Portland, Ore., at a salary of $2,700 a year.

1912—Rev. R. C. Foster, who has been taking graduate work at Harvard University since his graduation from Yale, has been compelled to give up study temporarily on account of illness.

Rev. W. B. Kline, who is spending a year of graduate study abroad, has been connected with the church of the Rev. C. Silvester Horne in London.

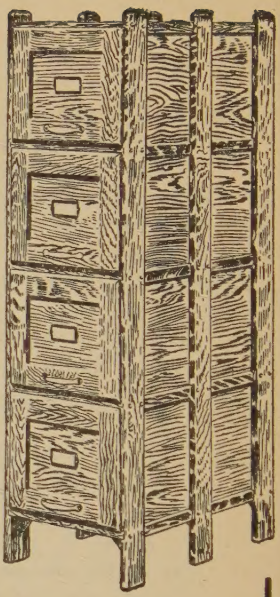
1913—Rev. Elmer W. K. Mould, the incumbent of the Day fellowship is touring the Holy Land after a semester in the University of Jena.

Born to Mr. and Mrs. C. V. Dunn, a daughter, Winifred Grace.

Born to Rev. and Mrs. Seeley K. Tompkins, a daughter.

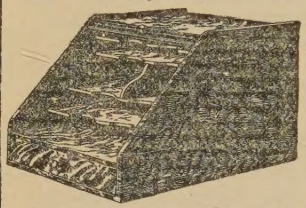
Weis Business Furniture

Combines Efficiency, Economy and Variety



This Solid Oak File for 20000 Letters Freight Paid (See Note) **$13.25**

Drawers roll easily on Roller Bearings--are dust proof and equipped with follow blocks. Very strong. Joints are interlocked, glued and screwed together. Will withstand hard use and abuse. As serviceable as any file at any price Smaller cabinets and Cap and Invoice sizes.



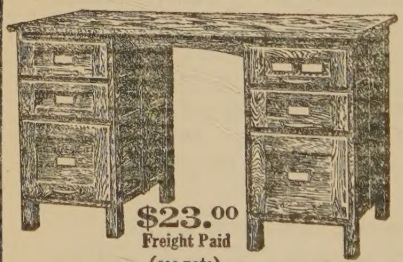
Weis Stationery Storage Cabinets

keep enough stationery for current use—handy, accessible—yet protected from dust and flies. Spaces for Note, Letter and Cap Paper, Envelopes and drawer for Carbon Paper, Etc. 3 Ply Veneer lid raises and recedes. All beautifully finished Quartered Oak, Golden or Natural.

$3.00 with lid, $2.50 without lid Express Paid (See Note)

Weis Filing Desks combine your choice of Filing drawers in a handsome Flat Top Desk

There are three kinds of drawers for filing letters, 3x5, 4x6 and 5x8 cards, blanks and all business papers. Choose those you need and have them arranged as you want them.

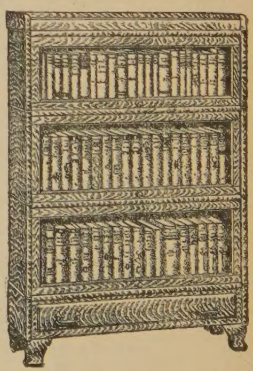


$23.00 Freight Paid (see note)

Solid Oak, top 52x28. All drawers on Roller Bearings. Center Drawer and Slide Shelves. The files you need at your finger tips. A desk plus filing drawers means multiplied efficiency. Get posted NOW.

Weis Sectional Bookcases

are made in a variety of styles in inexpensive as well as high grade woods and finishes. Whether you need one section or an office or home library outfit—get Bookcase Catalog "H" and compare prices and constructional advantages before you buy.



Get Free Booklet "Filing Suggestions" which helps solve filing problems. Sent with Catalog "F" showing filing equipment and many time saving office specialties. Catalog "H" shows two lines of Sectional Bookcases.

Note: TRANSPORTATION CHARGES PAID AS INDICATED ABOVE to points EAST of Montana, Wyoming, Colorado, Oklahoma and Texas. Consistently low prices beyond.

The Weis Manufacturing Co.

150 Union Street Monroe, Michigan

New York Office 108 Fulton Street

THE YALE CO-OP CORPORATION

Successor to the

YALE DIVINITY BOOK ROOM.

Our system of sending off Special Orders

Every evening is a valuable feature
for Theological Students. There is

No unnecessary delay in procuring Books

SPECIAL CONCESSIONS ON CO-OPERATIVE MEMBERSHIP.

Correspondence from Graduates solicited.

Evening Dress Tuxedo and Frock Suits to let

Jacobs and Jacobs

Importers and Tailors

1080 Chapel Street ***New Haven, Conn.***

THE COLLEGE SUIT PRESSING CO.

Cleaning, Pressing
Repairing

Work called for and delivered

TELEPHONE

353 York Street New Haven, Conn.

Suit Pressing, Cleaning and Dyeing

Repairing a Specialty

Commutation Tickets, $1.00
Contracts per Month

A. E. ROSENBERG

1123 Chapel Street

Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.

I. B. Neitel

Importer and College Tailor

189 York Street

THE WHAPLES-BULLIS CO.,

PRINTERS

86-90 Crown Stret.

We print The Yale Divinity Quarterly.

Established 1852

I. Kleiner & Son

Tailors

1008 Chapel Street
New Haven
Conn.

Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.